He further suggested that those who had passed the Pleadership Examination might be encouraged as far as possible in the State service. For such appointments as Sub-Inspectors of Police, Excise Inspectors, Sub-Registrars, Head Clerks of Munsiffs' and District Courts and Sheristadars of District Courts which required a knowledge of law, men who had passed the Pleadership Examination might be appointed with advantage. The Member concluded by saying that his suggestions might receive the careful consideration of Government.

The Member then submitted a memorial signed by the Nair Members of the Assembly praying for a just representation of Nairs in the public service of the State.

*Dewan's reply.*—Some of the suggestions made by the Member, such as relieving the executive as far as possible from judicial functions, are already engaging the attention of Government. The rest will be considered.

**141. The entertainment of all classes of people in the public service, especially in the Revenue and Military Departments, without reference to caste or creed.**

*Mr. Jacob Kurien* (Member, Municipal Council, Mavelikara) said that he did not think that anybody could dispute his statement that, as regards appointments in the State, the Christians were not given a fair share in proportion to their educational and other attainments. He had certainly no objections to Nairs being given appointments. All that the Christians had been agitating for, for the past four or five years, was that equal opportunities should be afforded to all classes of His Highness' subjects to enter all branches of the State service. If the Government would only make a pronouncement that all the departments of State service were open to all classes of His Highness' subjects, the Christians would even assure Government that they would not press their claims for appointments in certain departments. Their agitation was not prompted by any desire for appointments, but was simply to secure from Government a declaration of the rights of all classes to enter all departments of the State. The Christians were also subjects of the State and the sons of the soil like other communities with the same blood running in their veins. The Member's contention was that, merely because they happened to embrace Christianity, they should not be treated differently from the other favoured communities. He then invited attention to the fact that every other community made a reference to the Christian community as one possessing education and other equipment. He believed that that was not due to any feeling of envy, but solely with a view to emulating the Christians. The Christians, the Member continued, were not behind any other class of His Highness' subjects in their loyalty to the Throne. They were paying taxes like the rest of His Highness' subjects and were sufficiently awake to their civic rights. They had also like their Nair brethren taken part in the consolidation of the country and in protecting it from outside aggression. There were records to show that Government had recognised that fact. In the southern districts the Madambimars had been given lands in recognition of their services to the State. Similar recognitions were to be seen in the northern and central districts bearing testimony to the loyalty of the Christians and the Brahmins. Three names stood foremost in the annals of the State, Raja Kesva Das, Rama Iyen Dalava and Captain De Lanoy who had played an important part in the consolidation of Travancore. It was Captain De Lanoy, a Christian, who gave military training to the people of the State. It was through the combined efforts of the three elements, the Nairs, the Brahmins and the Christians, that the State was able to withstand the attacks of Tippu Sultan in those days. The Christians were also promoters of new working in country. They were for a very long time busy with settling certain representation to ences that had cropped up amongst them with the result that they had, is the only time to turn their attention to administrative matters or take any proper steps are made them. During the time of Col. Munro who took charge of the administrations. This com- Devaswoms, Christians were allowed to manage the Devaswom departments have the power were Christian Tahsildars at the time. There was no meaning in their nominations Travancore Government was a Hindu Government. No Government should be recorded by itself with any religion. The objection held to the entry of

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Revenue department was that it was connected with the administration of Devaswoms. The Christians were not at all anxious to enter the Devaswom department. Their prayer was that they should be admitted into the Revenue department. If the Government wanted the Devaswoms to be separated from the Revenue department, it was for them to do so, as they had done in the case of certain other departments which were once combined but had afterwards been separated. In conclusion, the Member prayed that their right to enter the Revenue department should be recognised and openly declared by Government.

The next point urged by the Member was in respect of admission to the Military department. The Christians were as ready as any others to serve in that department. They had also shed their blood for the country. They were unable to see why they were prohibited from entering that department. Their prayer was that they should be admitted into all branches of Government service without any hindrance whatever.

*Dewan's reply.*—You know that the question connected with the separation of Devaswoms from the Revenue department is engaging the attention of Government. In regard to unrestricted recruitment to the Nair Brigade, the question is new to me, and I cannot say anything off-hand about it.

**142. Equality of civic rights.**

*Mr. T. K. Madhavan*, (Member, Nominated) alluded to the prohibition by Government against his speaking about the question of entry into temples on the ground that it was a religious subject. He expressed the regret of his community at the decision of the Government and proceeded to state that the subject of entry into temples was not a religious subject and that he would assign certain reasons in support of his view. The Dewan said that the ruling of the Government was final and that he would not allow the matter to be discussed or reasons assigned in support of any opinion to the contrary. Mr. Madhavan said he would obey the ruling and withdrew.

**143. Grievances of Ezhavas and other backward classes with reference to Government appointments, using of public roads and satroms, the caste Hindu Hostel and certain public schools, etc.**

*Mr. N. Kumaran Asan* (Member, Nominated) said that the Ezhavas formed an important community in the State, being as numerically strong as the Nairs, that both in the past as well as in the present the Ezhavas were living a respectable life and that they were not backward in industries. They had started and were successfully conducting several industries. As landholders also, Ezhavas were not behind other communities. Ezhavas excelled all others in the industries connected with the cocoanut tree, and the major portion of the revenue derived by Government from Excise was the result of the labour of Ezhavas. Yet, in spite of all their importance, they were labouring under many social and other disabilities. Till a few years ago, their children were not freely admitted into all public schools. Even at present their pupils were refused admission into some of the schools. They were not allowed to walk freely on public roads. Their pupils were not encouraged by the grant of scholarships. No foreign scholarship was ever given to an Ezhava applicant. They were not given sufficient encouragement in the public service. Even duly qualified Ezhavas who had received higher education in England and who applied for appoint[illegible] in the State, were not entertained in the State service. The Member [illegible]ance in which Government refused to lend a helping hand to two Ezhava [illegible]were studying in Europe at a time when their guardians were rendered [illegible] Then again Ezhavas were very sparsely represented in the lower kin[illegible]xcise, Police, and other departments. The community wanted only syst[illegible] could be afforded to them consistently with efficiency. Notice boards exer[illegible]ear temples, prohibiting access to Ezhavas and other low caste people status[illegible]urce of disgrace to the community. The Member prayed for their subordin[illegible]a. In those satroms where separate kitchens were not provided, possible[illegible] be provided soon. Every one did not care to cook in satroms.

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